

God to be a present help in time of need. The solemn event was my text—God my helper—feeling heart and weeping eyes were the result; and what further result may follow, the scenes of the judgment will disclose.

(Sister's Magazine.)

LETTER FROM JERUSALEM.

Written by Rev. J. F. Lanneau, to the Editor of the Recorder, dated Feb. 25, 1836.

Dear Brother, Gladsdale, I have time only to write a line or two, to say that we have recently been favored with a visit from some of the officers and men of our Mediterranean squadron. The fleet, consisting of the *Constitution*, "Old Ironsides," the *United States*, *John Adams*, and the *Shark*, arrived last week at Jaffa, from Beyrout and Tripoli, on the coast of Syria, where they had spent a few days previously. Com. Elliot, of the *Constitution*, (flag ship), Capt. Wilkinson of the *United States*, and other officers, together with the Rev. Messrs. Everett and Lambert, Chaplains, and nearly 60 in all, came up on Thursday morning, and made a rapid pilgrimage to the different places of interest in and around the city, and returned on Friday evening, to give another party an opportunity of coming. The second company, of about 60 also, arrived early on Sabbath morning, and as we did not think it consistent with our duty to go around with them on that day, they excused us and went alone. On Monday, however, I accompanied them to Bethlehem, Sc., and in the afternoon they left for the ship. This morning two Lieutenants arrived, and will return this evening. I have just been with them into the Church of the Holy Sepulchre, and Mr. Whiting is now with them on the mount of Olives.

The visit of our fleet to Palestine, and the arrival of about 120 Americans in the Holy City, has excited no little curiosity among the people. For weeks previous to their arrival, the news had been circulated through different channels, and expectation was at its height. Continual questions were put to us when the Americans would be here, and for what purpose? &c. They seemed all gratified to see so many of our countrymen here, and expressed a desire to have them come often. We hope that their visit will be as profitable to our mission, as it has been pleasant to all parties. I have no doubt but that it will gain us more respect in the eyes of the people; and, in this way, it will increase our influence and opportunities of doing good. It has given the inhabitants an idea of our distinct national character, and of our naval power; and perhaps may thus make our residence among them more secure. We have had, however, nothing to fear from this cause, as the Turks are kept completely in awe by fear of the vengeance of Frank nations, should any violence be done to their subjects in the Turkish dominion. We ought, indeed, to be thankful that even in this land and city of Mohammedan intolerance, we are not only respected, but are the objects of the whole of Palestine! One fellow laborer, the Rev. Mr. Nicholson, of the London Jew's Society, is now in England. May our number and our zeal be increased, and the time to favor the literal Zion soon come, when her light shall shine, and the glory of the Lord again rise upon her. Again let me entreat you, and all who love the cause of Christ, to pray for us, and for the peace of Jerusalem.

Yours, &c. JOHN F. LANNEAU.

REVIVALS OF RELIGION.

For the Boston Recorder.

SANDY BAY, GLOUCESTER, MASS.

Mr. Editor,—It is known to a considerable number of your readers, that within a few months past, we have been enjoying in this place a precious season of revival. This work commenced with Christians near the beginning of Nov. last; but it was not till the middle of the following month, that we had the pleasure of directing anxious and inquiring sinners to Christ. Now 60 or 70 heads of families, including males and females, are rejoicing in hope, several of whom are quite aged. At first the work was chiefly confined to this class of persons, but has since extended to the youth and to children. It has been silent, and in many instances powerful, strongly marked as the work of the Spirit. It is still in progress, and as we hope without abatement. Interesting cases of hopeful conversions might be detailed if it were proper. But my object in writing is to encourage the friends of Christ in other places, and to solicit an interest in their prayers that God would continue to pour out his Spirit upon this people.

March 7, 1837. WAKEFIELD GALE.

FAIRFIELD, VA.

Letter from Rev. James Paine, to the Editor of the Richmond Religious Telegraph, dated Feb. 23, 1837.

Brother Converse,—It will be gratifying to you, and to many of your readers to hear, that during the present month, the Lord has in a special manner, been present in our midst. The result of such a special manifestation of his presence is, that the church of Timberlake and Fairfield, has been greatly revived. Sinners converted, and God's name glorified. The first deeply interesting meeting which we enjoyed was the Monthly Concert for February. The house was crowded. "A spirit of grace and of supplication" was poured out upon us, and while we prayed for others, the Lord was pleased to bless us. A remarkable spirit of prayer appeared to prevail in the house. It was soon found that several persons were inquiring what they must do to be saved. A protracted meeting was appointed, at which the Rev. Wm. M. Cunningham of Lexington, assisted me. The result of our meeting has been, that thirty-one have professed faith in Christ, and have been added to our church on examination. There are still a number of anxious inquirers; some of whom, have professed to have found peace in believing, and wait the first opportunity to be connected with our church. Thus has the God of our salvation in some measure revived us; by sending a time of refreshing from his presence.

I shall briefly mention two or three facts, for the encouragement of others.

1. Many of the above thirty-one persons, were made the objects of special prayer.

2. A young lady who had handed me five dollars, a few days before the meeting commenced, for the *Western Board of Foreign Missions*, had the unspeakable pleasure of seeing in answer to her prayers, two of her brothers converted to God. Like Cornelius, her prayers and alms went up together.

3. A large majority of the number are young men, some of whom are possessed of excellent talents, and will, probably, study with a view to the Gospel ministry.

I remain yours, truly, in the Lord,

JAMES PAINE.

Remark.—This work of grace commenced at the Monthly Concert; or if it had previously commenced, it was greatly promoted by the religious services of that meeting. When Chris-

tians neglect to attend the Concert of Prayer, they neglect an important means of promoting the salvation of their friends and acquaintances, as well as the heathen. Are the members of the church guiltless in this matter?—Ed.

FAIRFORD, N. Y.—Rev. B. N. Leach writes in the Baptist Register, under date Feb. 8: Brother Beebe,—It will be interesting to the friends of Zion to learn that the Lord has graciously revived his work in this place. I have only time now to say that the work made its first appearance about ten weeks since in the Baptist society, and has progressively advanced in power and glory to the present time, and blessed be the Lord! it is still in progress. The other evangelical churches in our village have shared in its blessings to some extent. Although the cloud of mercy seemed for a while to hang over the Baptist society, yet soon its fertilizing and refreshing influences became quite general among the Presbyterian and Methodist societies.

The revival received a powerful impulse by the labors of a protracted meeting which commenced the second week in January in the Baptist church. Our Presbyterian friends also commenced a meeting of days on the 3d week in January, which was blessed of the Lord. Between thirty and forty, I am informed, were hopelessly converted at that meeting. How many have been added to the Lord during the revival may not be known till the day of final accounts. Our fathers and mothers in Zion, with joyful emotions, call it "an old-fashioned revival."

Fifty-six have been added to the Baptist church, of which thirty-nine were by baptism. There are many more who intend to follow.

PATERSON, N. J.—There has been for some time a pleasing revival in Paterson, N. J. Meetings for prayer and preaching have been held every evening for several weeks. Since the first of November last seventy-five persons have been baptized, principally of those connected with the Sabbath School, and Bible class. And we learn that instances of awakening and hopeful conversions still continue to occur.—*American Baptist*.

PROVIDENCE, R. I.—The Rev. John Blain, late pastor of the Pine street Baptist church in Providence, has communicated the following under date of Feb. 27:

"The Lord has again visited the Pine street church in great mercy. We hope between 40 and 50 have obtained a good hope through grace. Twenty-five were baptized on Saturday last. After spending two years and a half in this city, I now take my dismissal for the Broom street church in New York. The Lord has wrought wonders for this people. 210 have been added by baptism, and 40 by letter."

[Ch. Walchman.]

MARION COLLEGE, Mo.—The Philadelphia Observer has a letter from a student at Marion, dated January 9, 1837, which says:

"A revival of religion has commenced at both branches of this institution. Many are anxiously inquiring the road to Zion. It is a season for which Christians have long prayed, but not in vain. I have not heard of the extent of the revival at the lower institution, but I believe all except one are anxiously seeking after a Saviour, and many have been hopelessly converted. It commenced here on yesterday—two have as yet expressed an interest in Christ."

COLLEGES.—It affords matter for devout gratitude to God, that several of our colleges have lately been visited with the tokens of God's favor, in the conversion of a number of students. It is but a few days ago, that we were informed of a revival of religion in Gettysburg, which has extended to the college in that place, and numbered not a few of its inmates among the trophies of saving grace. [German Messenger.]

BOSTON RECORDER.

Friday, March 17, 1837.

THE FIRST LOVE.

There is a time with every human heart, when it hardens itself against the claims of God. With many, it continues till life closes. With others, the scene changes; enmity yields; the will bows; the affections are alienated from the creature and fastened on the Creator; and all things are become new.

This is the infancy of spiritual life. The eye just opened on the glories of God, discovers with ineffable delight the effulgence reflected from them on the world of nature. The heavens above, and the earth beneath, glow with a radiance such as the natural eye never perceives. Surpassing beauty adorns every object; and the heart expands with love and joy while conscious of being surrounded by ten thousand tokens of the love, majesty and glory of Jehovah. Then, God is all in all.

It is the believer's first love. If it can never die, it should never languish. It belongs to the whole of life; it is the youthful commencement of immortality; the dawning of an eternal day, whose ever brightening lustre, shall diffuse joy and gladness wherever holiness lives. It differs not in kind, from the love of the Christian's mature years; it is the same affection that warms his heart at successive periods of life; the same that glows in his bosom when death meets him, when he triumphantly enters heaven.

It is not mere animal emotion, excited by some different views of spiritual objects from those he had before held; nor even by just views of such objects; for then, it must unavoidably increase or decrease, with the endless fluctuations of animal feeling, and no more blame could attach to the loss of it, than to the subsistence of any other species of innocent animal excitement. But the loss of it deserves reprehension. "I have somewhat against thee, because thou hast left thy first love."

The "first love" of the convert leads him to subordinate all other claims on his heart, to those of God. He aims to give to every thing its proper place. God is first in his esteem—then all who love God—and afterwards, other objects, according to the relations they bear to God. Ease and pleasure, wealth and honor, friendship and favor are promptly sacrificed, when they come in competition with the glory of God's name, or the interests of his kingdom. He loves his closet, because it brings him into God's immediate presence. He loves the social praying circle, because there the spirit of devotion gathers strength and warmth. He loves the sanctuary, because its services enlighten his understanding, enliven his affections, and bring him into communion with heaven. And he loves the society of the individual brother in Christ, because "as an iron sharpeneth iron, so doth the countenance of a man his friend."

It prompts him to inquire, "Lord, what wilt thou have me to do?" The vain imagination of other years, that a life of religion is a life of passive enjoyment yields at once to the conviction, that his happiness lies in active and arduous labor; that to enjoy good, he must do good; that to possess a pleasure like that of angels, he must engage in services like those of angels, and as he has ability, minister to them who shall be the heirs of salvation. Hence, he labors to convince the impenitent around him of his guilt and folly; to strengthen the hands of the Lord's servants; to diffuse the knowledge of the Saviour; and bring the world to his feet.

It produces a quick perception and lively abhorrence of sin. It is delightful to mark the ready actings of conscience, and the boldness with which it fastens the charge of guilt, even upon negligences, comparatively slight. The "first love" shines not only out, but the very appearance of it; flies from all contact with pollution; distrusts all the workings of the head; suspects a lurking selfishness beneath its very forms of devotion, and acts of beneficence; leads to earnest, habitual, and prayerful self-scrutiny; diligently tries each known motive of action by the law and the testimony, and fervently implores Him, who knows what is in man, to search the heart, and bring forth all its abominations and destroy them, and convert it into a temple of the Holy Ghost.

It involves, moreover, such a regard for the whole family of Christ, as had not been felt before. The heart is drawn out by some irresistible influence toward all that bear the Saviour's image, of every name and every nation. A new field of vision opens; where the affections expatiate, and select the objects on which they fasten, according to the resemblance they bear to "the chief of ten thousand;" other friends are loved still; nor are they less loved than before; but a new and peculiar friend is found in every one that loves Jesus. "How is it," said the Natick Indians to Mr. Elliot, when they were visited by some Christian Indians from Martha's vineyard; "how is it, that when an Indian whom we have never seen before comes among us, and we find that he prays to God, we love him exceedingly; but when our own brother dwelling at a distance visits us, if he does not pray to God, though we love him, it is not with such a love as we have for the other man?" However surprising the fact was, to the mind of the simple-hearted Indian, it was a matter of experience; not learned from books nor taught him in the school; but derived from the same Spirit that had long since said, "By this shall ye know that ye are my disciples if ye have love one to another."

These are some of the prominent features of the "first love." Nor can they ever be darkened by the overwhelming cloud of worldliness, without detriment to the believer himself, and to all over whom his influence extends. Where are his consolations and joys; where his evidence that he is beloved of Christ; that he is accepted of the Father, and will be finally received into everlasting habitations? While the affections are in a morbid state, and estranged from their proper object, no satisfactory evidence can be had of conversion; no sufficient proof adduced, that the world is not still the idol of the heart.

And the influence of the cold-hearted professor on his brethren is deeply injurious. "Live as ye see me live," is his practical language; and they either follow his example, and fall into negligences and errors that bring darkness on themselves and ruin on others; or, they are grieved and disheartened, by the apprehension that all their labors in the Lord, will be rendered ineffectual by their brother's backsliding.

And when the love of the church waxes cold, it follows invariably that the ungodly cease to feel, and cease to inquire, "what must we do to be saved?" Nothing shuts their ears and closes their eyes, and hardens their hearts like this; nothing else, so grieves and dishonors the Holy Spirit; nothing else bars so many hearts against his entrance, and opens so many mouths to question his operations, and persuades so many minds that religion lives in the imagination only, and has therefore no claim to serious regard.

If these are among the results of "leaving the first love," are there not many individuals in our churches, and many entire churches that have reason to fear and tremble, lest Satan gain an advantage of them, which neither time or eternity will repair? 8.

WHAT IS A REVIVAL?

Perhaps most Christians may be prepared to answer this question from their own experience. Yet, we are prone to lose religious impressions; and need often to be "put in remembrance of these things, though we know them." We will therefore suggest a few thoughts, in answer to this inquiry.

1. A Revival of Religion is PERSONAL.—It has respect to individuals. It is overlooking this fact, that gives rise to so much complaining about the state of the church. But, the church is a non-entity, when considered irrespective of the individuals who compose it; and these individuals cannot throw off responsibility upon the church. Yet, perhaps nothing is more common. When the state of religion is spoken of, it is, "O, the church, the church! we can do nothing until there is a different state of things in the church!" But, who is the church? The same individuals who make these complaints, are component parts of it; and to the extent of their influence, they are responsible for the state of religion. Let every one, then, inquire, "Lord, is it I?" Let every one take up his own stumbling blocks; repent of his own sins; perform his own neglected duties; and the Lord will "restore unto him the joys of his salvation," so that he can teach transgressors; for he has invited his backsliding children to return unto him, with the promise that he will "heal their backsliding, and love them freely." Though all the rest of the church sleep, the individual I who thus returns to the Lord, will be revived; he will discharge his own responsibilities. He will be like an oasis in the desert—in the midst of dry and barren sands, a living spring, surrounded with cheering verdure. Such a spring will always be in the midst of anxious inquirers after the way of life. So also, a Revival is PERSONAL, in its influence upon the impenitent. It is bringing them to feel and do individually what they are at all times under obligations to feel and do. And it is just as absurd for a sinner to wait for a Revival of Religion, before he will seek God, as it is for a Christian to wait for the church to be revived, before he will seek a revival in his own soul.

2. A Revival of Religion is SOCIAL as well as PERSONAL.—It is impossible for one individual to be revived, without affecting others; and when a great number of individuals, become thus affected, the mass of mind is moved, and the social principle comes in to increase its power, creating a genial warmth, which, like returning spring, melts the icebergs that chilled the atmosphere. The fetters that bound the soul are loosed; and the spirit finds utterance in prayer and praise and spiritual conversation. Eternity is opened to view. Religion assumes the appearance of reality. Every one feels that he has a personal interest in the things revealed in the word of God. Solemnity rests upon every countenance. Opponents find their situation uncomfortable, and submit themselves, or else scoff and rage because they feel a foretaste of hell in their own bosoms. It is then that this world loses its power over the minds of men, because they see its comparative insignificance. It is then that the world to come begins to be estimated. It is then that "the word of God is quick and powerful," because the Holy Spirit is there to give it efficacy. It is then that converts are born into the full vigor of life. It is then that Christians grow in grace, and become "strong in the Lord." It is the infrequency of those gracious visitations, that makes the mass of Christians such "babes in Christ." For the time that they ought to be teachers, they have

need that one teach them again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat."

Since then, these seasons are of such immense importance to the interests of Christ's kingdom and to the souls of men, it becomes a question of momentous interest, whether there is, in regard to them, any such sovereignty as renders the church excusable, while living without them. It appears to us that the whole tenor of the Bible answers this question in the negative. "The Lord is with you, while ye be with him, and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." This great principle of God's administration, though stated to his ancient church, is equally applicable to us. "Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." It is true indeed, that we are dependent upon the spirit of God, for these blessed refreshings; but when we are assured that he is "more willing to give his Holy Spirit to them that ask him, than earthly parents are to give good things to their children," we can plead this dependence as an excuse? No; it is our sins that make the heavens over our heads as brass, and spread a thick mantle of darkness over our spiritual horizon.

Why, then, will not every friend of the Redeemer, set himself to search out and put from him those sins which have grieved the blessed Spirit? "Let us search and try our ways, and turn again unto the Lord." Let every one for himself seek a revival of religion; and when the shower comes down upon his own soul, he will have no disposition to keep it to himself. He will have enough and to spare. When his own garden is well watered, the streams will overflow, and shed a reviving influence all around him.

SABBATH SCHOOLS.

PRESENT ASPECT OF THE CAUSE.—If there is any one thing more prominent than another, in the "spirit of the age," it is the want of thorough attention to any particular object. There is so much activity, and so many things are to be attended to, that every thing is more or less neglected. This may perhaps be matter of necessity; and doubtless, the general prevalence of superficial attainments is far better than to have a few very learned men, while the mass remain in ignorance. Yet, we are not to be satisfied with such a state of things; nor remain at ease, without an effort to correct it.

There is perhaps no object of interest at the present day, that suffers more from this cause, than the Sabbath School; while there can scarcely be any other, where superficial attention proves more injurious. Nothing is more needed, to give a right direction to the movements of the present age, than a thorough knowledge of Bible truth. The Sabbath School is now the chief instrumentality employed, for giving the rising generation a knowledge of the Holy Scriptures. How immensely important, then, to all the interests of the church, that there should be thorough work here. Yet, it is to be lamented that there is very little thorough study of the Bible, in connection with our Sabbath Schools. This remark doubtless admits of many commendable exceptions; still, it will probably hold good, in application to the great majority of our schools. And, unless we are greatly mistaken, there is really less interest felt in this cause, than there was a few years ago. At all events, we believe it has come to a stand; and that some mighty impulse is needed, to give it new life and vigor. The time was, when, with very little effort, children could be induced weekly to commit to memory large portions of Scripture. But now, it is with great difficulty they can be persuaded to commit to memory a very few verses; and in some schools they are not even required to commit their lessons at all. There was doubtless formerly an error, in making this exercise exclusively the work of the memory; yet, now we have gone far to the other extreme. It is, indeed, an important matter to have the memories of children stored with Scripture. The understanding and the heart, should, however, be cultivated, with the memory. We do not undertake to say how extensive are the defects of which we speak; but that the cause does languish, to an alarming extent, we believe will not be questioned. It may not be amiss, then, to inquire into the cause of this state of things. We venture to suggest a few things, which may be among these causes.

1. Something may perhaps be set down to the fact, that the society of the effort is gone. The impulse which was first given to it, has spent its force; and the institution is left to stand upon its own merits, and to depend upon the "patient continuance in well-doing," of its tried friends. We do not say that this is the fact; but it may have some influence.

2. Probably the present state of our schools is to be attributed, in no small degree, to the fact, that they have been kept so long upon the historical parts of the Bible. Not that we would by any means undervalue any portion of the Holy Scriptures, or make invidious comparisons of one part with another. We would not, if we could, have the Bible any other book than exactly what it is. But some parts of it are better adapted to some purposes than others. The Bible History is exceedingly interesting and instructive to be read and studied, in course. But, it does not furnish so much matter for deep study, as some other portions; nor is it so well calculated to call forth mind, and impart doctrinal instruction. And, the necessity of breaking a narrative into short portions, for the purpose of study, greatly detracts from its interest; and renders it often difficult to fix upon a practical point to urge upon the conscience. We do not, however, mean, that these portions of the word of God should not be studied at all; but we have pursued them almost exclusively, for so long a period, that at least one generation of scholars have left our schools, without studying any thing else. The consequence is, these portions have become so familiar, and furnish so little to exercise the mind, that they call forth very little study. And multitudes of teachers can testify that they find nothing so difficult as to secure, on the part of their scholars, the thorough study of the lesson. In addition to this, the method of instruction pursued has been deficient, not being calculated sufficiently to elicit thought, and take hold upon the conscience. A great effort must be made, to improve and elevate the system of Sabbath School instruction, or the cause must inevitably decline.

3. A prominent cause, why Sabbath Schools languish, must doubtless be sought, in the general declension of piety in the churches. Revivals of religion are essential to the energy, life, and power, of the Sabbath School effort. Religious truth is always more interesting, when accompanied with the special influences of the Holy Spirit. The year 1831, was a season of great power in the churches. That was the year, if we mistake not, when Sabbath Schools were so richly blessed. Fifteen or twenty thousand children and youth were reported, in connection with Sabbath Schools, as hopeful converts. But, since that time, if we mistake not, there has been a gradual

declension of interest. Is it not so? We should rejoice to be corrected, if we are misjudged, in regard to this subject. It is a cause that is identified with our best desires and most ardent hopes, in regard to the progress of Christ's kingdom. Nothing, therefore, could give us more pleasure, than to be able to say that its progress is onward. But what are the facts?

If it be true, then, that the spirit of religious revival is essential to the prosperity of the Sabbath School cause, its friends have a great weight of responsibility resting upon them. We think that revivals in Sabbath Schools have been too little the object of expectation and effort. The object has been kept too far in prospect. The work has been regarded too much as a mere seed time. But, who can look at the value of these immortal souls, and the momentous interests that are depending upon their early conversion, and not feel that present effort should be the absorbing desire of the teacher's heart? And, we have far greater encouragement to labor for revivals of religion in Sabbath Schools, than in the church at large. We have better ground to work upon; and better implements of husbandry. The Sabbath Schools contain the flower of the church; and they can be much more easily brought to co-operate, and labor and pray unitedly for this blessing than the whole church together. Will not Sabbath School teachers make one great, united effort, to secure a general revival of religion in these schools? Is it not greatly needed? Where are to be found our future Sabbath School teachers, ministers, and missionaries, unless these youth are converted? And do they not need to be converted now, in order to be thoroughly prepared for future usefulness?

SYMPATHY FOR THE WATCHMAN.

Suppose there was no diuiness of his moral vision. Suppose every theme of revelation which he handled, produced the precise kind and amount of emotion it ought in his own soul. Suppose there was nothing more to be desired, in respect to the depth and tenderness of Christian feeling, or the facility with which he could give utterance to it, in "words that burn." Still he has a most difficult work.

That slumbering sinner is to be alarmed! He is asleep upon the top of a mast. His guilt is great—accumulating. His danger too increases with his sins, as does the gloom, when one dark cloud hastens to join another in over-spreading and sealing up the firmament. A dreadful storm is gathering! "How shall I arouse him!" cries the anxious pastor.

Here are two difficulties. The truths by which alone he can be alarmed lie out of the sight of the natural eye. They do not compel attention, like the voice of a tempest, or the havoc of a pestilence. The whole material for awakening the sinner is in the invisible world. The sight of a serpent in his dwelling or the spots of the plague upon his flesh would alarm him. Here the senses are the objects of direct appeal. But when the terrors of retribution are to be employed in arousing him, his attention can be called only to things unseen and future. No voice from eternity startles him. No terrific vision makes him tremble. If therefore alarm is to enter his mind, it can only be through thought and reflection, while he credits the testimony he receives respecting the realities of eternity.

And here the lover of his soul meets another formidable obstacle. Those truths by which he would break the slumbers of the guilty mind, are not only from the unseen world, but are in themselves repulsive. The truth depicts his guilt. It pours light upon his character, showing its true attitude, as witnessed by a holy God, and compelling conclusions respecting the final result of his conduct, which pain him. The truth strips him of the complacency he had enjoyed respecting supposed goodness. The beautiful coloring with which pride had varnished his character, vanishes. The actual deformity appears. The truth too bids him forsake, at once, that sinful course, which had been the sweetest satisfaction of his entire life, and adopt another, which he had ever regarded with aversion. It places before him objects to pursue in which he feels no interest; duties to perform, for which he has the strongest disinclination; and to attain, utterly diverse from what had been the grand object of his life.

The truth is repulsive, therefore. It cannot be otherwise in the present moral state of the mind. And there will be resistance. It may be open defiance and fierce opposition. But if not this, there will be no want of devices to rob the sword of the Spirit of its keenness and secure the soul from the wounds it would otherwise give. The mind's whole energies are often tasked to ward off the well-directed arrows of the truth, and to give him that sped them to see, that he has labored in vain.

And he does often see that result. And it can be seen only in sadness. Intense thought and anxiety, and prayer have been expended on appeals to guilty minds, which seem to be no more heeded, than are the winds, which sweep the place of sepulchres, by those that are lodged there. He cannot see their fruitless labor, but with a sorrowing heart, for well does he know, that this resistance to God's blessed truth, if persisted in, must give a more terrific fierceness to that "flame that dieth not."

We give a proper direction to strong Christian sympathy, then, when we ask it for the faithful Christian pastor. He needs it; it will be efficiently aided by it; it will be grateful for it; and it will return in blessings, "pressed down and running over," into the possessor's own bosom.

WHERE IS HE?

This was the exclamation of a dying man. He had neglected this question till that melancholy hour. "Where is he?" I cannot find him. It seems dark, and thus he languished out of life.

Cannot find him! Who cannot? He may not, who has left the mighty word, the grand concern of the eternal scene to life's last hour; who, vehement in sin, has surrendered every bond of the Redeemer's kindness, has broken away from the sound of his remonstrance against his guilt, who has stifled the monitor within and quieted, "mad upon his idols," toward the fatal verge of eternity. Who can question the justice that at last exclaims, "LET HIM ALONE!"

But where is the man who, not having had this question forced from him by the tremendous exigencies of a dying hour, has honestly sought the Redeemer's atoning mercy, prizing it as prizes, and seeking it with the interest its worth demands, that has returned to say, "I cannot find him." Cannot he be found, who has erected such a monument of his mercy as those words contain, "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me?" The seeker of the lost, cannot he be successfully sought?

"It seems dark!" No! it does not seem so to him who has made the right use of his probation. "Jesus Christ has appeared to me an hundred, yea a thousand times more precious than ever," said the dying Thomas Scott. "To my unexpressed joy," said Brainerd, "I found myself in the arms of a welcoming Saviour. None can conceive the ecstasy of

my soul. It was overwhelming; and I cried, 'How more, Lord.' " "I could only cry," said Dr. Payson, "welcome, welcome, a thousand times welcome to glory!" "My mind," said Mr. Edwards, "continued in a constant, clear and lively sense of the heavenly sweetness of Christ's transcendent love. It seemed all that my feeble frame could sustain of that fulness of joy, which is felt by those who behold Christ's face in heaven." "Light is seen for the righteous and gladness for the upright in heart."

"Where is he?" is a question for every day of life. And the honest, earnest, humble inquiry will secure an answer of peace, an end of peace, no more, of peace.

PRaising GOD.

This delightful part of religious duty does not receive so large a share of the attention of the disciples as it ought. But a very small part, it is conceived, of the intercourse of many minds with God is occupied in this manner. Petition and confession absorb almost entire seasons of devotion. The mind is not suffered to pour itself out on those amazing and delightful themes of praise, which are furnished by the different developments of the divine character. Its views are circumscribed by the narrow circle of its own wants. It fetters its own opinions by fastening thought and interest upon itself. Its own littleness is thus magnified so as to hide the infinite magnificence of Jehovah and his works. It thus travels the dull round, (all because so disproportionately travelled) of expatiating continually upon its individual wants, temptations and trials.

Come, fellow worshipper, quit this narrow circle. Strike out with humble boldness, upon that vast ocean, which the infinite perfections of God furnish, as a proper field of thought, as a fatfulness fountain of pleasure to the pious mind, as furnishing excitement to the highest and most delightful devotion. The royal Psalmist did this in holy exultation he raised his thoughts from man "whose days are as grass," exclaiming, "Bless the Lord, ye his angels, that excel in strength, bless the Lord all ye his hosts, ye ministers of his that do his pleasure. Bless the Lord all his works, in all places of his dominion." Follow him in the like occupation of sending the thoughts abroad, of lifting them up, of making the wonders of the divine character minister to the sacred fire of devotion in the heart.

You lose high pleasure, you lose "strong consolation," by creeping and grovelling where you are. There are noble visions for your mind's eye, there are a splendid moral scenery for your joyful admiration, if you will come out of that valley of gloom and twilight where you are groping. "Heavenly thoughts do refine the soul, as fire works itself higher and to a purer flame by stirring. To be blessing God for his goodness, giving him praise in view of his works in the world, and for his church, this both deepens the heart to a more suitable temper for receiving divine comforts, and invites him to let them flow into a Leighton.

NEW PUBLICATIONS.

MEMOIR OF WILLIAM CAREY, D. D., late Missionary to Bengal, &c. By ESTHER CANN. With an introductory essay, by F. Wayland, D. D. pp. 422. Boston, Gould, Knapp, and Lincoln.

Dr. Carey was the first and principal agent, employed by the British Baptist Missionary Society, to carry the blessings of the gospel to the heathen world—and at their request, the present work has been prepared. It is but a just tribute to the memory of an uncommon man—self-made, if such a term may ever be used with propriety—formed by circumstances and the grace of God, for great and distinguished usefulness, without the advantages of academical education.

The moral renovation of India, was thought but a few years ago a thing impossible. The suggestion, it made at first, was regarded as one of the wildest reveries of enthusiasm. The hundreds of millions of the far-off land were believed to be indissolubly wedded to their superstitions—unsusceptible of moral elevation even from the influence of Christianity; and doomed by heaven to an eternal night of ignorance. And besides—the cupidity of the East India Company—the revenues they derived from idolatry, and the fear of losing power and wealth through the introduction of the Gospel, opposed insurmountable obstacles to the accomplishment of the benevolent wishes of good men who had begun to feel that the Saviour's commission required them to aim at the CONVERSION OF THE WORLD.

The state of things is changed. By consent of all parties, the conversion of India must be attempted—and accomplished. Says Dr. Wayland, "the first conception of all this change originated with WILLIAM CAREY. The corner stone of this edifice was laid by him."

We have not yet read every page of this work, as we intend to do—but have gone far enough to be satisfied that it will form a valuable addition to the stock of "Memoirs," with which the Christian world is already so well supplied. The man who adopted it as a maxim for the government of his life—"do the tempt great things, and expect great things"—the man who first resolved to embark his all in the enterprise of India's conversion, while he had neither riches nor powerful friends to sustain him—the man who fought his way by the arduous use of spiritual weapons drawn from the armory of God, and triumphed over difficulties of scarcely less magnitude than those which surrounded the Discoverer of the new world,—is a man whose character deserves to be studied earnestly and philosophically.

We do not think the style of

the public to warrant its continuance, the volume issued at different intervals, at the average rate of four in a year.

